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July 31, 1949

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



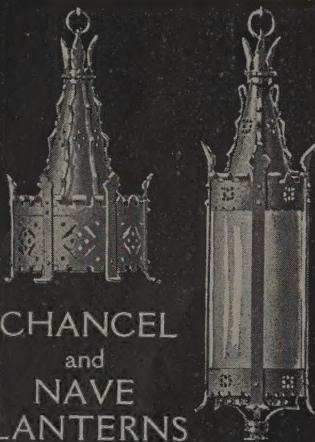
AT BISHOP OTTER COLLEGE

he Voice of Stillness
A. G. Hebert, SSM

The Rev. Hugh Martin (left) managing director and editor, Student Christian Press, Ltd.; and the Rt. Rev. G. K. A. Bell, the Bishop of Chichester, at the meeting of the Central Committee of the World Council of Churches. Ninety-eight members, consultants, and secretaries from 21 countries attended the week-long session. The Bishop of Chichester was chairman. Pastor Martin Niemoeller of Germany is in window at left.

DIVINITY SCHOOL
THE PACIFIC
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Distinctive
Church
LIGHTING



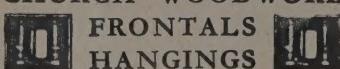
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Talks
With *Teachers*

REV. VICTOR HOAG, D.D., EDITOR



Taught or Caught?

ONE seldom attends a summer conference without hearing somebody remark sagely, "But after all, you'll admit that the Christian religion is caught and not taught." I have made a resolve not to slay the next person who says this, though tempted sorely.

For it is one of those exasperating cliches which, though obviously true, or at least unanswerable, is a trick of words which is really a flight from a sterner reality. If religion is *only* caught, like a disease from some typhoid-Mary, then it is all too vague a thing for us to trouble about. Just hang around, be yourself, and the child will become imbued with your own sweetness and light. The trouble is, that is just what happens to our weaker actions; our children catch on to our lesser examples, and copy our worst. They do, unless we are constantly and carefully marshaling our best ideals, and presenting them skillfully. *That* is teaching.

Just to be there is the first stage, but it is not enough. We must be at our best, with planned and purposeful words. We must know what responses we hope to induce, what activities are desirable. We must know what the Faith is, and how to manage that teaching-edge where minds and hearts meet, and power flows. Teaching is done by teachers, who give both an authentic and an inspired presentation of the ancient truth, which becomes also the present truth as each pupil kindles to it.

It is this illusive touch about learning that is the only basis for the remark about religion being caught. Let us admit that this is the incalculable, the immeasurable in teaching. But that is not to stop us from doing our conscious best to impart and inspire, by the known devices of teaching. If we incline to the "caught" notion mainly, we will not get up our lessons very well, and our teaching will be pretty thin stuff. You can't just "model" religion before a class, like a girl mincing about at a fashion review to exhibit a dress. If you do, it will probably be some pious talk, unplanned, and a revealing of your personal vagueness and inadequacy. The children will catch that.

The purpose of this piece is to inoculate you teachers against this insidious "caught" germ, and to touch your teacher-will to sturdier living. This summer you are going to run through your course

again, do some special reading, make some of the outlines for the first Sundays. You are going to demonstrate that although the Christian religion is caught, it is also stimulated, directed, fed, and guided,—in a word *taught*. And you are the teacher.

New Filmstrip

AT the Sewanee workshop, held at the end of June and attended by the head of the department of Christian Education of every diocese east of the Rockies a new filmstrip was shown by the visual education leader, Miss Charlotte Tomkins. It is entitled "We Go to Church—Morning Prayer and Sermon." The showing was arranged with only the reading of the accompanying script, and no special pleading, to get a fair reaction. At the close, the clergy present (about 60 priests) joined in spontaneous applause.

The pictures are all wash drawings done professionally, and give a better impression of a general church setting than photographs of any one real church and clergyman would have done. The story goes back of the Prayer Book to the origins of service books and manuscripts, and the development of our Prayer Book. The script is well worded and brief.

The filmstrip consists of 70 pictures longer than the usual. Indeed, it is really two strips in one, and may be used on two Sundays if desired. This column does not often recommend materials, but this filmstrip seems to be a good article for every parish to own and use with almost any age group, from about third graders through adults. It would be useful for years to come. It was produced by the Evangelical Education Society at considerable expense. It may be ordered from the Bookstore, at "281." Price is \$3.50 for the film and script.

JERUSALEM CYCLE OF PRAYER

August

5. Nevada, USA: William Fisher Lewis.
6. Newark, USA: Benjamin Martin Washburn.
7. Theodore Russel Ludlow, Suffragan.
8. Newcastle, Australia: Francis de Witt Batty.
9. Newcastle, England: Noel Baring Hudson.
10. Newfoundland, Canada: Philip Selwyn Abraham.
11. New Guinea, Australia: Philip Nigel Washington Strong.
12. New Hampshire, USA: Charles Francis Hall.

The Living Church

SEVENTH SUNDAY AFTER TRINITY

GENERAL

WORLD COUNCIL

High-Level Planning

An international study that will draw together qualified laymen and theologians to define with larger detail and precision the characteristics of "Responsible Society" was authorized by the Central Committee of the World Council of Churches which met at Chichester, England, July 9th to 15th. The "Responsible Society" had been discussed by the Amsterdam Assembly last year as an alternative to Communism on the one hand and laissez-faire capitalism on the other.

The proposal came from the Council's Study Department as did two other projects approved by the committee. One will attempt to formulate a Christian doctrine of work to help ease the conflict between Christian faith and the demand of jobs in secular society, and the other will try to find the biblical foundations on which to build Christian doctrines that will apply to the immediate social order.

The sessions of the Central Committee were attended by 63 members, 25 consultants, and 10 secretaries, from 21 countries, and met under the chairmanship of the Rt. Rev. G. K. A. Bell, Bishop of Chichester.*

Special messages of sympathy and encouragement were addressed to Christians in the countries of eastern Europe and of China, where new and grave problems have arisen because of Communist control, and in Latin America, where an interdenominational conference is now being held to consider the special problems in that area.

After an informal evening session at which delegates were welcomed by the Bishop, a great ecumenical service was held on Sunday in Chichester Cathedral, which the delegates entered in a colorful procession.

The sermon, preached by Bishop Anders Nygren of the Church of Sweden, was a strong plea for harmony and cooperation among Christians of differing backgrounds and traditions. Basing his sermon on the Magnificat, he said:

"Let us not cling to our own conceptions as to how God will deal with us. Let us



DR. HROMADKA: *The Churches might well be able to preach a potent gospel in eastern Europe.*

rather plunge deeply into God's wonderful history with the children of men, when He gave the fulfilment of His promises. When we busy ourselves with our own ideas and anticipations as to how God must fulfil His promises, we always end in shame. It is not that God does not fulfil His promises; but that He fulfils them in a wholly different and far more wonderful way.

"If they who had only the promise to hold to, who did not know how much more glorious the fulfilment would be—if they found themselves constrained to praise the Lord and exalt His name, as did the proph-

ets, as did Mary in her song, then with better reason it can be said of us.

"If only this becomes living in our hearts: that God has so wonderfully fulfilled His promise in Christ, we shall be ready to sing a New Testament Magnificat, that rests on the fact of fulfilment."

After the service, actual sessions of the Central Committee began, with the Bishop of Chichester in the chair, assisted by the Rev. Franklin C. Fry, president of the United Lutheran Church in U.S.A., vice-president. Dr. Bell opened discussion with an address outlining what the member Churches expect from the World Council, and this was the general theme of other speakers at this session.

Sessions were held at Bishop Otter college, an Anglican training school for teachers. Special interest attaches to the fact that this ecumenical planning conference met mostly in a room used by the Royal Air Force as the "plotting room" for the radar protection of London during the Battle of Britain, and for elements in the Normandy invasion in 1944. The special glass screens for observation of the radar images are still in place. Thus, this room was transformed from high-level war planning to high-level planning for peace and Christian co-operation.

SUPRA-NATIONAL UNITY

Calling upon the members to act upon the concluding statement of the Amsterdam Assembly last year, "We intend to stay together," Bishop Bell said:

"The Churches expect the World Council to do everything in its power to emphasize this supra-national unity and, where another kind of supra-national unity is presented, based on class or race, to proclaim the unity of Christians in Christ, and its implications, with all the greater conviction. The Churches expect the Central Committee to be a unity in itself, a real fellowship in the personal relations of its members, in and out of its meetings."

This expectation was fully realized in the subsequent deliberations.

The Bishop of Chichester also called upon the delegates to see that the World Council "act with courage with regard to particular situations immediately facing the public, where there are flagrant violations of Christian principles which the Assembly stoutly proclaimed at Amsterdam."

Implementing this plea, the Commit-

The Living Church

Established 1878

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* Representatives of the Episcopal Church were Bishop Dun of Washington and Clifford P. Morehouse of New York (in place of Charles P. Taft of Cincinnati).

tee Monday morning appointed a drafting committee to draw up a statement on religious liberty with particular reference to Churches in the eastern European countries behind the Iron Curtain. Unfortunately only one delegate from those countries was able to be present. He was Dr. Josef L. Hromadka of Prague, whose defense of collaboration with Communist governments had caused widespread discussion at Amsterdam last year. Dr. Hromadka took a prominent part in the discussion when this special committee presented its report.

The discussion of this vital subject was opened with a factual country-by-country analysis of the state of religious liberty in eastern Europe by the Bishop of Chichester. The chairman concluded his analysis by urging upon the committee the need for a statement on the breaches of religious liberty which he had cited. "If we don't speak," said the Bishop, "our silence is eloquent. It is our duty to state our conviction that the present treatment of the churches in eastern Europe is wrong."

Dr. Hromadka then declared that the situation in the eastern European countries was both deeper and wider than the question of religious liberty and that the

eastern European countries were undergoing a total social, economic, and political transformation. In this transformation the churches could not retreat or serve as shelter for those who wished to retreat to an older social order. He asserted that a judgment of God lay upon the churches at the present time for failing to meet the needs of the broad masses of people throughout the world. But in the critical and abnormal times through which the eastern European countries were passing, Dr. Hromadka declared, the churches might well be able to preach a potent gospel.

Other speakers following reaffirmed the need for a statement but, as Bishop Arne Fjellbu (Norway) pointed out, that statement should not attempt to pass judgment on Communism and Capitalism as economic systems. The Church was justified in condemning only a totalitarianism which made claims on the whole man and sought to restrict his religious freedom. This view was supported generally by Dr. Gordon A. Sisco (Canada).

Dr. John A. Mackay (Presbyterian USA) urged that such a statement should include mention of breaches of religious liberty in other parts of the

world as well as eastern Europe. And Dr. W. A. Visser 't Hooft (Holland, general secretary) pointed out that the Central Committee should also be aware that the exploitation of the churches for political ends was as grave a danger to Christendom as the more outright forms of suppression of religious life. He warned the delegates that, in making the statement, they should not let any "western" bias impair their Christian insight.

CHINA, LATIN AMERICA

At a later session, when the proposed statement was presented for adoption, an effort was made from the floor to include in it condemnation of "persecution" by dominant ecclesiastical authorities in countries such as Spain. After vigorous and sometimes heated discussion, however, it was decided that this note did not belong in the message on religious liberty under Communist governments, but should be included in a special message to be addressed to Latin-American Christians. It was also felt that the message to Christians in China should not deal with Communism specifically but should "delicately" express confidence in the Chinese Christians to meet the new situations in which they might find themselves with courage, loyalty, and tact.

A Chinese delegate, Mr. Kenneth T. Li, was greeted with applause after a speech in which he said that this might be the last time that delegates from his country would be able to attend such meetings in the West, but that his colleagues should remember China in their prayers and be confident that Christians there would be faithful, even though they might not be able to communicate with the Western world. He said that he himself has learned the trade of a carpenter so that he would be able to support himself and his missionary activities in case it was necessary to do so by manual labor.

"The only basis and stronghold of human rights and order and of international law" was described as "the fundamental law of the Creator" by Bishop Eivind Berggrav, Primate of Norway, in a message to the Central Committee on July 12th. The Bishop was prevented by illness from attending the sessions.

After discussion, the Committee unanimously approved plans for a study conference to clarify the Christian approach to natural law with adequate representation of laymen, jurists, and theologians. The conference was empowered to submit a report on this subject to the 1950 meeting of the Central Committee.

Baron van Asbeck, president of the Commission of the Churches on International Affairs, and professor at the University of Leyden, Holland, in supporting Bishop Berggrav's proposal, described the present state of international

Statement on Religious Freedom

The following statement on religious freedom was adopted in executive session after discussion by 84 international Church leaders attending as members and consultants of the Central Committee of the World Council of Churches.

"The Central Committee . . . is deeply disturbed by the increasing hindrances which many of its member Churches encounter in giving their witness to Jesus Christ. Revolutionary movements are on foot and their end no man can foresee. The Churches themselves must bear no small part of the blame for the resentments among the underprivileged masses of the world, since their own efforts to realize the brotherhood of man have been so weak. But justice in human society is not to be won by totalitarian methods. The totalitarian doctrine is a false doctrine. It teaches that in order to gain a social or political end everything is permitted. It maintains the complete self-sufficiency of man. It sets political power in the place of God. It denies the existence of absolute moral standards. It moulds the minds of the young in a pattern opposed to the message of the Gospel. It sanctions the use of all manner of means to overthrow all other views and ways of life.

"We call statesmen and all men who in every nation seek social justice to consider this truth: a peaceful and stable order can only be built upon foundations of righteousness, of right relations between man and God and between man and man. Only the recognition that man has ends and loyalties beyond the State will ensure true justice to the human person. Religious freedom is the condition and guardian of all true freedom. We declare the duty and the right of the Church to preach the Word of God and to proclaim the will of God. We appeal to the Churches to interpret and apply God's will to all realms of life. We warn the Churches in all lands against the danger of being exploited for worldly ends. In the countries where the State is antagonistic to the Christian religion or indeed wherever full religious freedom is denied, we ask all Christians to remember that the liberty which they receive from their Lord cannot be taken away by the violence or threat of any worldly power, or destroyed by suffering. Therefore we urge the Churches to bear clear corporate witness to the truth in Christ and their ministers to continue to preach the whole Gospel. We urge all Christians to stand firm in their faith, to uphold Christian principles in practical life and to secure Christian teaching for their children.

"All who bear the Christian name must be true to the living God. God calls us all to pray earnestly for one another and to be faithful at all seasons in our personal witness. In loyalty to the word that sounded forth from Amsterdam we shall 'stay together,' in the certain knowledge that Jesus Christ is Lord. 'Stand fast therefore in the liberty wherewith Christ has made you free.'

Message to Latin America

Addressed to the Inter-American Evangelical Congress, Buenos Aires.

Dear Brethren,

We, the members of the Central Committee of the World Council of Churches, meeting in Chichester, England, send you affectionate greetings in our Lord Jesus Christ.

We rejoice that, for the first time in the history of Christianity on the Latin American continent, a Christian congress is being held under the direct leadership of the national Evangelical Churches in Spanish and Portuguese America. We earnestly pray that you, our brethren who assemble in Buenos Aires, may have the sure guidance of God's Holy Spirit in dealing with the important questions which will engage your thought. It is also our fervent hope that the gathering itself may mark the beginning of a new era in the spiritual history of the lands to which you belong.

We are concerned with the situation created in many parts of the world when a dominant religious community denies full religious freedom to the members of other religious communities. A study of this problem will be undertaken by our Committee. We know that you have had to face, and continue to face, this problem. The Central Committee would welcome information regarding the situation in which you find yourselves today, or may find yourselves at any future time, with respect to religious freedom. It pledges itself to render you such assistance as it may be able through its counsel and prayers.

In this revolutionary time, amid the perils and opportunities which it brings to Christians everywhere, may one thing fill you and us with fresh courage and hope: Jesus Christ is Lord. "Stand fast therefore in the liberty wherewith Christ has made you free."

This letter we are sending to you by the hands of two members of our Committee, Pastor Marc Boegner, one of the presidents of the World Council of Churches, and Dr. John A. Mackay, the chairman of the International Missionary Council, with which the World Council is in association. These brethren look forward with joy to being with you and will convey to you in person our love and remembrances in Christ Jesus.

aw as "a jungle" and urged that a Christian foundation be found for a greater growth of international law.

Clifford P. Morehouse, editor of THE LIVING CHURCH, speaking on the question of race segregation, pointed out that the Churches had failed to act on the recommendations of racial equality made by the Amsterdam Assembly, and urged that no further statement be made until the local churches had carried out these resolutions in their day-to-day life.

The question had arisen in regard to racial conditions in South Africa. As an American delegate, he said he felt embarrassed in giving advice to Christians elsewhere on racial problems.

Colored delegates from the United States, however, testified that America was making progress in race relations while South Africa was slipping back.

Mr. M. M. Thomas of the Mar Thoma Church in Travancore, India, declared that on the racial issue the world conscience was far ahead of the conscience of the non-Roman Christian churches.

After discussion, the Central Committee reaffirmed the Amsterdam Assembly's protest against the exploitation of non-self-governing peoples and the flagrant violation of human rights involved in racial discrimination.

Two German Lutheran bishops, Hans Lilje of Hannover, and Hans Meiser of Bavaria, made strong pleas for immediate

aid to relieve the plight of the ten million refugees crowded into Western Germany. Said Bishop Lilje, "The time has arrived when we must no longer look at this as a problem for Christian charity, but as a problem for international justice."

Bishop Meiser reported that between

70% to 90% of these refugees were unemployed, and that immediate action was necessary if "an explosion" was to be avoided. Such an explosion, the Bishop explained, might spread by chain reaction all over Europe.

AID TO REFUGEES VOTED

Resolutions were adopted favoring continued aid to refugees in Europe and, on motion from the floor, this was extended to Arab refugees in Palestine "in proportion." Delegates were warned, however, that unless substantially increased funds were promptly forthcoming from member Churches, particularly in the United States, the refugee program would have to be greatly curtailed. Members from the giving Churches were urged to lay the burden of this program upon the consciences of their constituencies, and to endeavor to step up giving for this purpose, especially through Church World Service.

Dr. O. Frederick Nolde, Director of the Commission of the Churches on International Affairs (Lutheran, USA) stated that permission had been requested to send observers to the first meeting of the Council of Europe at Strasbourg, in August, and that proposals for safeguarding the Holy Places in Palestine had been submitted to the Palestine Conciliation Committee of United Nations.

GREEK ORTHODOX TO CONTINUE

The continued participation of the Greek Orthodox Church in the World Council has been confirmed by Dr. Hamilcar Alivisatos, Professor of the University of Athens and a member of the World Council's Central Commit-

Message to China

¶ A resolution forwarded by the Executive Committee of the Commission of the Churches on International Affairs meeting at Oxford, July 4 to 6, 1949.

We, the members of the Central Committee of the World Council of Churches, representing fellow Christians of many nations east and west and meeting in Chichester, England, desire to send warmest greetings to all our Christian brethren in China.

The Amsterdam Assembly of the World Council refused to equate the Christian cause with any of the secular ideologies and systems that divide men, and we continue to maintain that position. We are united with one another in Christ and we intend to stay together. We express to you our loving concern for your welfare, trusting your judgment in necessary decisions you may be led to take concerning the welfare of the Church and praying that you may be given wisdom, hope, and courage as you face great opportunities for witness in the coming days.

"Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus" (Philippians 4: 4-7).

"For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit" (Ephesians 2:18-21).

tee, reporting on a recent meeting of the Synod of the Greek Orthodox Church.

"It was unanimously decided that apart from a detailed discussion of the Amsterdam Resolutions, which will follow next fall, the Church of Greece will confirm without any interruption cooperation with the World Council" Dr. Alivisatos said.

He also invited the Central Committee to hold its 1951 session in Athens, in conjunction with the Greek Church's celebration of the 1900th anniversary of the bringing of Christianity to Europe by St. Paul.

The Greek Orthodox report comes after many unconfirmed reports of discussions among the leaders of the Greek Church about the propriety of continued Greek Orthodox participation in the Council. It was known that some contended that participation in the World Council brought into question the place of the Orthodox Church as "the true Church" [See next page].

It had been reported that because of these questions, Metropolitan Pantelimon of Edhessa had submitted his resignation as a member of the World Council of Churches to the Synod of the Greek Church pending clarification of the cooperative relationship between the Greek Church and the World Council.

In his report, Dr. Alivisatos stated that the absence of the Metropolitan of Edhessa was due to "conditions of the rebel war in his own diocese," and no other factors.

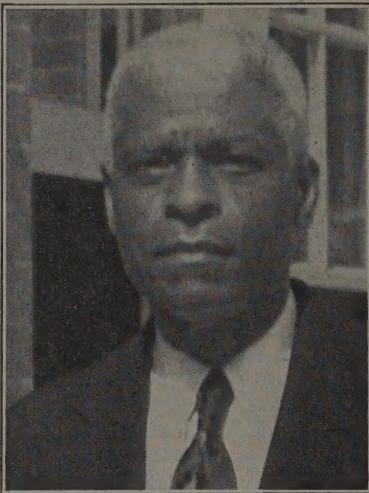
Dr. Alivisatos also assured the delegates of the Central Committee that Greek Orthodox participation in the World Council would continue "very closely and even more systematically" after the discussion of the Amsterdam resolutions next fall.

YOUTH MAKES DEMAND

The demand of youth to take its part in the world-wide task of making Christian insight and Christian action a dynamic motive force in the disturbed modern world was voiced to the Central Committee of the World Council of Churches by Miss Jean Fraser (Scotland) Secretary of the Council's Youth Department.

Miss Fraser recalled the fact that at the World Conference of Christian Youth at Oslo in 1947, the demand was made for the establishment of a World Christian Youth Movement. The delegates, however, decided that the better course would be for youth to integrate and realize its aspirations through the struggles of the component Churches toward international understanding.

Miss Fraser traced the consequences of youth's decision taken at Oslo. A hundred youth delegates had justified by their enthusiasm their attendance at the



DR. MAYS: *America has something to say to South Africa. [See editorial.]*

Amsterdam Assembly in August 1948, where the World Council was formally constituted.

A youth group took part in the meeting of the World Council Study Department held in Oxford from June 29th to July 6th and another group joined the conference of the Faith and Order Department, held at Chichester July 16th to 20th, after the conclusion of the Central Committee's session. At these two conferences these young people expressed their experiences and opinions on the themes for future research selected by the Study Department: "Evangelism in modern society," "Christian Action in the Secular World," "The Christian Doctrine of Work," and also on the nature of the Church and of worship to be discussed at the Faith and Order gathering.

The movement for international reconciliation through the Churches, of which the World Council is the channel, has been recruited very considerably from the ranks of the Student Christian Movement, the YMCA, YWCA, and similar organizations.

In the last 10 years almost every country has seen the development of Church youth movements which are the special responsibility of the Youth Department.

More than 600 young men and women are taking part in the international work camps this summer in Austria, France, Germany, Italy, Finland, and Japan.

Among other subjects discussed were worship arrangements for future ecumenical gatherings, the progress of women's work, the study department, interchurch aid, the Ecumenical Institute at Bossey, Switzerland, evangelism, publicity, and national groups within the

World Council, such as that for the United States begun at Evanston, Ill., last spring.

The Moravian Church in Great Britain was admitted to membership in the World Council. Efforts to change the basis of membership, either by eliminating the Trinitarian basis or by strengthening it, were tabled.

BISHOP OXNAM PRESENTS BUDGET

A complicated budget, ably presented by Bishop G. Bromley Oxnam (Methodist USA) was adopted, calling for a greater support by member Churches.

Bishop Dun, as chairman of the Committee on Nominations, presented a slate of nominees for the executive committee, the Commission of the Churches on International affairs, and various subcommittees. Charles P. Taft continues as the representative of the Episcopal Church on the executive committee.

Other American Episcopalians elected include Canon Theodore O. Wedel on the Study Department, Canon Almon R. Pepper on the board of managers for the Department of Interchurch Aid, the Rt. Rev. J. I. B. Larned on the board of the Ecumenical Institute, Bishop Oldham of Albany and Francis B. Sayre on the Commission of the Churches on International Affairs.

Plans were made for the next General Assembly, which is to be held in the United States in 1953, and for a Third World Conference on Faith and Order to be held at Lund, Sweden, in 1952. The next meeting of the Central Committee, which meets annually, is to be held next summer in Canada, with the 1951 meeting either in the Far East or in Greece.

CONVENTION

Church Vocations

Dinner Scheduled



On the second evening of General Convention, at a "Church Vocations Dinner," the subject of the ministry and the subject of women's work in the Church are to be presented at the Hotel Bellevue. This dual presentation is being sponsored by the Joint Commission on Theological Education, the seminaries, the women's training schools, and the national Executive Board of the Woman's Auxiliary.

Dr. Robert F. Gibson, Jr., suffragan bishop-elect of Virginia and recently dean of the School of Theology at Sewanee, will speak on "Men and the Ministry." Mrs. Theodore O. Wedel, a member of the national Executive Board of the Woman's Auxiliary and president of the Auxiliary in the diocese of Washington, will discuss Church work as a profession for women.

ENGLAND

London Parish Churches to Be Reorganized

Plans for a far-reaching reorganization of the 46 parish churches inside the square mile that comprises the City of London have been prepared by a committee headed by Canon O. H. Gibbs-Smith, archdeacon of London.

Under the proposed scheme, the number of parish churches would be reduced from 46 to 15, and another 21 would serve the City in a new way—as ward churches linked as closely as possible with the civic life of the City and of the ward in which they are located.

[The ancient core of the vast metropolis of London, the City now has only about 10,000 permanent residents among the hundreds of thousands who work there in the day-time. The churches originally built to accommodate a population of more than 125,000 have thus suffered a proportionate loss of parishioners.]

The ward churches would be the charge of clergy who will have the special task of ministering to the city workers. These clergymen would not be responsible for any parish work and in addition would be free for other ecclesiastical duties in the diocese or outside.

Enemy attacks during the war inflicted devastation on a large proportion of the churches. In September, 1941, the Bishop of London's Commission on the City Churches was appointed, and in 1946 it produced its final report, the recommendations of which were the starting point of the present committee's work.

No fixed stipends are proposed for the vicars of the ward churches, as many of them will supplement their incomes in other ways. The appointments to the ward churches would be made by the Bishop of London, Dr. John W. C. Wand, advised by a board on which will sit representatives of the City Corporation, university colleges, and ecclesiastical authorities at present owning patronage.

The proposals are now before the city clergy and the City Corporation. Many amendments will probably be made before the proposals are embodied in a formal scheme. It is likely that a special act of parliament will be necessary to translate them into action. [RNS]

PALESTINE

CWS Intensifies Appeal

With reports from Palestine continuing to stress the urgent need for material relief to Arab refugees in Palestine

[L. C., June 19th] the Church World Service board of directors decided at their June 15th meeting to continue and intensify the appeal for 2,000,000 lbs. of clothing for shipment to that area.

The campaign was instigated by CWS in March, when a special appeal from the United Nations to non-Roman churches of America requested 2,000,000 lbs. of clothing, \$300,000 for shipping and warehouse expenses, and \$200,000 to provide teachers for refugee children, of whom there are 70,000 in Southern Palestine alone.

The continuing need for supplies and education among destitute refugees, can only be met, according to CWS, if the gifts of clothing, and contributions of the money needed to ship it overseas (on the basis of eight cents per pound) are forthcoming from the people of America through their churches.

Food supplies are being sent in through the UN Relief for Palestine Refugees program. But clothing is provided only by voluntary agencies. Layettes for newborn babies are especially needed, as are warm, practical clothing for men, women, and children.

Used clothing for this project may be sent to the nearest of these CWS warehouses:

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New Windsor, Md.
21 Eleventh St., San Francisco 3, Calif.
568 First Avenue South, Seattle 4, Wash.
510 S. Elm St., Webster Groves 19, Mo.
214 East 21st St., New York 10, N. Y.

GREECE

Athenagoras Appointed Nuncio

Metropolitan Athenagoras, formerly acting Greek Orthodox Archbishop of New York, announced he has received a

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CARE for Old Catholics

Previously acknowledged	\$7,866.89
F. G. W.		10.00
		<hr/>
		\$7,876.89

CARE for Japanese Churchmen

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		<hr/>
		\$ 71.36

New Guinea Mission

Previously acknowledged	\$3,140.36
Mr. and Mrs. John M. Prendergast		10.00
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new appointment from Ecumenical Patriarch Athenagoras of Istanbul.

Instead of being placed in charge of Greek Orthodox churches in Central Europe, as was previously announced, Metropolitan Athenagoras will serve as Patriarch Athenagoras' nuncio, or representative, in Athens, Greece. He is due to leave shortly for the Greek capital after completing his affairs in New York.

He said he will retain the title of Metropolitan of Philadelphia in Asia Minor conferred upon him at the time he was replaced as locum tenens in New York by Bishop Germanos of Nyassa.

[RNS]

Orthodox Attitude on World Council

An article published by *Pantainos*, official organ of the Greek Orthodox Patriarchate of Alexandria, urged that "since Greek Orthodoxy appears to have two conflicting attitudes regarding participation in such councils (as the World Council of Churches), she must definitely determine her stand . . . toward movements which dare to call themselves pan-Christian or pan-ecclasiastical."

"Although it was decided that our representatives would take part in the Amsterdam meeting in matters of practical and social interest only," *Pantainos* declared, "many of our representatives nevertheless started to discuss dogmatic subjects with Protestants."

"Our Orthodox Church should have declared from the beginning of World Council that her delegates are not disposed to discuss anything about the Church, as this subject cannot be discussed between the Orthodox Church and the over 100 Christian denominations of which the Council consists."

Pantainos went on to say that many of the Churches represented in the World Council—the Anglican Church included—have views that differ from those of the Orthodox Church.

Pantainos charged that although "all the Christian participants" at the Amsterdam Assembly promised not to proselytize Christians, "they have now started to break this agreement, and have even tried to legalize their stand."

"Under such conditions," the publication said, "we must not agree with them, nor must we sit down at the same table with them. The principle of Greek Orthodoxy is this: no proselytism, no propaganda among Christians. And this is what we expect from others as well."

Two leaders of the Orthodox Church in Greece have recently defended the membership of the Greek Church in the World Council of Churches as canonically proper. They are Metropolitan Germanos of Thyateira and Metropolitan Pandeleimon of Edessa. [L. C., May 29th.]

Toward a Common Christian Witness

HE World Council of Churches is not a super-Church, and its Central Committee is not a College of Non-Papal Cardinals met in solemn conclave to lay down policy lines that must be followed everywhere by all who acknowledge its authority. Rather, the World Council is a common meeting ground for Christian communions of the most diverse backgrounds, traditions, and customs, bound together by a common allegiance to Jesus Christ as God and Saviour. Its Central Committee is the Joint Staff, so to speak, that meets annually to make effective the general lines of policy laid down in the quinquennial sessions of the Assembly, and to give expression to the common concerns of the member bodies on subjects of contemporary religious, social, and practical importance.

Thus it was perhaps not without symbolic significance that the sessions of the first meeting of the Central Committee since the completion of World Council organization at Amsterdam last year should be held in a room at Bishop Otter College in Chichester that was a radar "plotting room" for the defense in the Battle of Britain and a planning center for the invasion of Normandy. There is a certain inescapable parallel in the situation today, when Christianity is under attack both by the guided missiles of Soviet Communism and by the random buzz-bombs of secular materialism. It is in the circumstances both right and proper that the "Joint Staff" of non-Roman Christianity should meet to plot the course of these missiles and to plan the concerted counter-attack against the world, the flesh, and the devil which is the mission of the Church in every generation. But it is up to the Churches themselves to act upon these plans as they see fit.

At the outset the members of the Central Committee — who represented Christian traditions ranging from those of the Orthodox East and of Coptic Ethiopia to those of the British Salvation Army and the American Friends — were "briefed" in two significant statements, one by the General Secretary, Dr. W. A. Visser 't Hooft, the other by the chairman, the Bishop of Chichester. The task of the general secretary was to review the work of the World Council during the past year and to survey the position of non-Roman Christianity in the social and political turmoil of Asia and eastern Europe, relations of the Council with non-member Churches (especially those of Rome and of Russia), and questions of religious liberty. This Dr. Visser 't Hooft did in an able manner, not attempting to prejudge the issues or to lay down lines of policy but rather to give delegates a survey of the main situations with which they were called upon to deal.

"There is on the whole," said Dr. Visser 't Hooft, "no direct religious persecution in the forms in which such persecution took place in the early stages of the Russian revolution. But there is a policy of regimentation of the Churches; of forbidding them to render any public witness, except when they are invited to join the official choir of glorification of the new regime. Such regimentation is more, and not less, dangerous for the purity of the Church."

The chairman's task was a somewhat different one, and Dr. Bell performed it with competence, skill, and the graciousness combined with spiritual vigor which is so characteristic of him. In an executive session, the Bishop enumerated many of the pressure points in which various parts of the Christian Church — Roman Catholic, Orthodox, and Protestant — are today subject to persecution or to the dangerous regimentation which seeks to use it as a tool of the State. He also spoke of areas in which discrimination on grounds of race and color are a scandal to the Christian community. Finally he called upon the Central Committee to make a clear application of the Amsterdam affirmations on freedom of religion, of speech, and of assembly to the situation of today.

THE response of the Central Committee to these challenges was the virtually unanimous adoption not only of one but of three statements on various aspects of religious liberty.

The first of these, directed primarily to the situation in eastern Europe, said quite plainly that "justice in human society is not to be won by totalitarian methods," adding: "The totalitarian doctrine is a false doctrine." Christians under the threat of that false doctrine are called upon "to stand firm in their faith, to uphold Christian principles in practical life, and to secure Christian teaching for their children," remembering that "the liberty which they receive from their Lord cannot be taken away by the violence or threat of any worldly power or destroyed by suffering." The Churches so threatened are urged "to bear clear corporate witness to the truth in Christ," and their ministers "to continue to preach the whole Gospel." This was, many of us felt, a distinct advance over the somewhat detached and academic section report at Amsterdam.

The second statement, addressed to Christians in the Far East, was couched in somewhat milder terms, not because of timidity on the part of the Central Committee but in order to avoid stirring up antagonism toward Christian workers in Communist areas in China, where as yet there has been little disturbance of religious activities. The burden of this statement was an expression of confidence in the Christian lead-

rship in those areas, and in its ability to meet new situations courageously and to "stand fast therefore in the liberty wherewith Christ has made you free." This quotation, in fact, was the text of all three messages.)

The third statement, perhaps more controversial in its content though also adopted *nemine contradicente*, was in the form of a message to the Inter-American Evangelical Congress in Buenos Aires, to be carried there by two Committee members (Pastor Marc Boegner and Dr. John A. Mackay) who flew to South America immediately after the Chichester meeting, to attend that Congress. This statement expressed concern "with the situation created when a dominant religion denies full religious freedom to the members of other faiths" — a problem that is of primary concern in the Spanish-speaking and Portuguese-speaking countries of Latin America, as well as in the European mother-lands; indeed, wherever the Roman Catholic Church is not balanced by a strong non-Roman Christian tradition and witness.

On the matter of racial segregation and discrimination, particularly in South Africa, the Committee directed the Commission of the Churches on International Affairs to make a special study, and to endeavor to make the facts and the Christian principles involved known to Christians everywhere, and particularly in the areas concerned. This was a matter in which American Negro members, who have first-hand experience of the injustices involved, expressed special concern. They called the attention of the Committee to the fact that whereas in the United States, through the pressure of public opinion, the situation is growing gradually better, in South Africa it is rapidly growing worse.

In addition to its "pronouncements" (the practical value of which may always be questioned, though there is no doubt that they help to crystallize Christian opinion and to show it forth to the world), the Central Committee took practical steps to continue its services to refugees (adding a concern for the Arab victims of the Palestinian war to that for DP's, expellees, and fugitives in Europe); to make a survey of "the evangelization of man in modern mass society"; to study the "Christian concept of the doctrine of work"; to increase the effectiveness of women's activities in the Church; to develop Christian youth activities; and generally to make more effective the corporate witness of the member Churches and religious bodies to their common task in the name of their common Lord.

We may conclude by describing the first meeting of the Central Committee on English soil, and under the hospitable and benevolent aegis of the Church of England, as (in the words of the Bishop of Chichester) "a great step forward in the progress toward spiritual unity among the Churches." In that progress the Anglican Communion has had an honorable part

from the outset; and our continued full and eager participation must prove beneficial both to ourselves and to Christianity as a whole. It is, in fact, one of the most important ways in which we are called to express our unity, our Catholicity, our devotion to apostolicity in Faith and Order, and our striving toward holiness in life and work.

The Anglican Communion, with its Catholic faith and its strategic position in Christendom, has much to offer to the Ecumenical Movement, and also much to receive from it. The World Council of Churches is stronger because of its Anglican member Churches, and the Anglican Communion is stronger because of its participation in the World Council. May each continue to strengthen and enhance the Christian witness of the other.

"The Episcopal Church"

THAT word 'Protestantism' bothers me; I don't like the 'protest' in it." The speaker was not an Anglo-Catholic, nor even an Episcopalian; he was William F. Hoeft, executive manager of *Time-Life International*. The occasion was a round table on "Protestantism Today," conducted under the auspices of the *Christian Advocate* and reported in that estimable Methodist weekly for June 23d.

It is significant that when the Methodist Protestant Church was merged into the Methodist Church a few years ago, the only remaining religious body of any considerable size retaining the word "Protestant" in its title was the Protestant Episcopal Church in the United States of America. In the list of 250-odd denominations in the *World Almanac* we find only the Protestant Conference, a Lutheran body with less than 5,000 members, and a few Methodist splinter groups of a few hundreds, containing the word "Protestant" — with the exception of our own Church. Why should we alone insist on our Protestantism, without an equal insistence on our Catholicity?

On the other hand, the Methodist union also leaves us with an unchallenged claim to the word "Episcopal," which really does accurately describe our Church. Why should we not stick to this simple, accurate, and clear name for our Church?

We have a suggestion to make. Instead of going to elaborate lengths to adopt an entirely new legal title, let us simply add to the title page of the Prayer Book, below the long legal title, the words: "Commonly called The Episcopal Church." The same words could be added to the title page of the Constitution and Canons. Thus no legal complications affecting property would be raised, and gradually the use "The Episcopal Church" would come to have such common acceptance that the longer, cumbersome ten-word title would be found only in parochial deeds and other legal documents.

Why not initiate this simple change at the General Convention of 1949?

The Voice of *Stillness*

By the Rev. A. G. Hebert, S.S.M.

THOSE who come to this country from England for a brief visit of a few months may well be cautious in making generalizations about the state of religion in this country and the Church's task. But there is one matter about which I feel no hesitation whatever in expressing myself as strongly as I can; and that is the need for the extension of retreats for clergy and laity, for young and old.

There is an imperative need for quiet and stillness in the midst of the unceasing noise and rush in which most people's lives are lived. It is easy to be busy from morning to night, and to be so engrossed in activities as to fail to exercise over these activities the spiritual control which comes from meditation on spiritual things and from intercession that is real and not perfunctory. There is great need for room to be made for mental prayer, meditation, the Quiet Hour, the Morning Silence — whichever of these names we may prefer to use.

Perhaps one of the great perils of Christians, not in this country only, is the idea of "a service" at eleven on Sunday or some other hour at which those who go to Church may expect to feel some spiritual consolation, and have their thoughts raised for a time to heavenly things. But they come out of Church and are soon caught up again in the whirl of social and business activity. Yet plainly the Sunday morning service, or any other, is really but an incident in the whole orientation of life to the glory of God: each day beginning with the quiet and deliberate dedication of the day to God in private morning prayer, with recollection of the probable duties of the day and of the persons who will be encountered, and ending with the review of the day as in God's sight, with penitence and thanksgiving. In such a view, the offering of the Holy Eucharist or the receiving of Communion can no longer be regarded as "a service," an act of devotion, a seeking of spiritual consolation, but rather as the service, in which the individual meets together with the local units of the Church that is Christ's Body, to perform that act in which the whole of our redemption is summed up and all created life is offered up through Christ to God. There it is seen to be no longer a matter of fitting God and Christ and the Church into our scheme of things, but of seeing how we ourselves fit into His scheme.

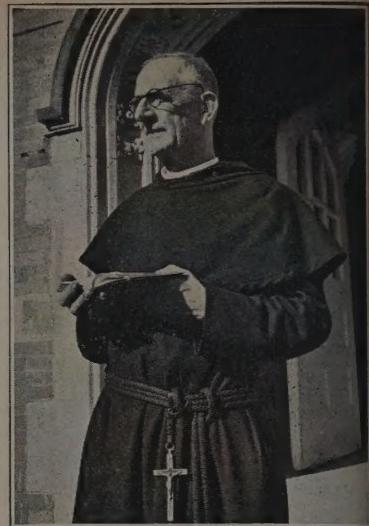
Such a religion demands quiet and stillness. There is a dreadful possibility of losing God in the midst of vocal prayers, hymns, the singing of the choir and all the rest that goes to make up "a nice service." It is also possible to lose God in our private prayers, when we ourselves do all the talking. Queen Victoria complained of her illustrious Prime Minister, William Ewart Gladstone, that he talked to her as if she was a public meeting; and it is easy for us to do this in our prayers. We must be still and listen to what God has to say to us: "I will hearken what the Lord God will say, for He shall speak peace unto His people and to His saints, that they turn not again unto foolishness" (Ps. 85:8). We must be still and reflect what God is doing with our lives; for the truth about our lives is that "ye are not your own, for ye were bought with a price" (I. Cor. 6:19). We must learn to see those lives in the light of what God intends for them, and organize them accordingly.

This is, no doubt, easier said than done. But that means that special steps must be taken for doing that which it is difficult for us to do for ourselves amidst the rush of our activities. It means going to retreat. And who are the people who need to go to retreat? Is it only the clergy, and a few exceptionally devout souls? No, it is anyone and everyone who needs God. A priest for whom I have a great respect told me once of a young man who had got badly into trouble, having committed robbery with violence, but who was desperately anxious to get his life straight, and had promised to go with him and make a retreat at a religious house. Where better could he go, if he was to see his life whole and find where he really stood?

The trouble is, perhaps, that we have got into the way of thinking of stillness and quiet as proper to "mysticism," and that mysticism is for the few. But when we get back from names to realities and think of the need of souls for God, the matter begins to look different. All sorts of people, all sorts and conditions of men, need just that which a retreat can give.

And the clergy most of all. Let me put it in the words of William Temple:

"It comes as an imperative command to us, if we are to fulfill our lives rightly: 'Be still!' . . . somehow or other, whether by ourselves or in company and fellowship with others we must learn to look on going



FR. HEBERT: "It is possible to lose God . . . in our prayers."

into retreat as a normal part of our religious life.

"I am sure in the first place that this is most true for my brethren the clergy. I cannot say how much I think depends on their learning this lesson. When I talk about the renewal of the religious life of the nation, I know how much depends on the clergy. What if the clergy are losing their own souls? Believe me, there is no class in greater risk of doing so, just because they are moving in the region of religious things. It is fatally easy to deceive themselves about their own state, by the use, even the conscientious use, of religious words; and often without their knowing it, they are really losing all that can give tranquillity and power to their own souls.

"There is a terrible spiritual disease which commonly attacks the clergy, the symptoms of which are a dwindling trust in ourselves, in other men, even in God, acquiescence in a standard of life that once we would have deemed impossible, a growing reluctance to make fresh ventures of faith, a readiness to sink into the mere routine of daily duties; and protection against these comes only from inward communion with the living Christ, drinking from the springs of His own ever-renewing life. This means taking time and thought. We must make times to escape from the racket of our work, from the still more deadening routine of it, and go apart to be with Christ in prayer and stillness, to confess our loosening hold on Him and to fasten it by His grace."

These words are from an address by Archbishop Temple, given at an annual meeting of the Association for Promoting Retreats: this and other valuable literature can be obtained direct from them, or through the Morehouse-Gorham Company or Ammidon and Company.

A retreat is in the ordinary way made away from home, at a religious house, or at a school building in vacation time, or some other place where there is a chapel, opportunity for quiet and an ade-

ate supply of books of the right kind. can be a short retreat covering a week- d, or may last for three days, or for a hole week. Those who take part in it e brought together from various places invitation, or they can be a party from parish, in which case their own parish priest will normally be in charge. The treat is greatly helped in achieving its d by the withdrawal of those who take rt from the ordinary surroundings of a sy life into a different environment; is makes it easier to make a spiritual ock-taking and see one's life from a fferent angle. Those who must make eir retreats in the place where they ve (as in the case of retreats in a seminary or for the students in a college) ed to make a special effort to solve the lblem of a mental withdrawal from eir ordinary work.

Quiet days or quiet afternoons are ferent in character from proper retreats. They are held ordinarily in the Irish church, amid the familiar surroundings; there is not in such places the necessary equipment for a full retreat; ad the time which they occupy is short, usually some five or six hours. This period will usually be divided into two ssions, lasting some two hours each, ad filled with preaching, intervals of lence, conducted meditations, and other cts of devotion. These can afford val able refreshment of the spirit, especially perhaps to those who have already known e blessings of a full retreat.

One further word needs to be added. retreat or a quiet day can easily be ruined by an incompetent conductor. All will be wrong if the conductor simply elects a few of his best sermons, and elivers these at stated intervals, leaving periods of silence which are to be filled somehow. The conductor must see himself as responsible for leading those who are in the retreat through a course f spiritual exercises. He must explain what the silence is for; that it is not a mere negative abstinence from speech, but a positive silence, for the clearing of distractions out of the way that the mind may be awakened to awareness of he real world of the unseen. He will not exact silence from them merely as an imposed rule, or lay it on them as an rksome burden, but point them to the aim of the retreat, which is to seek God and listen to His voice and learn how to walk in His ways, and then make it clear that the silence is the absolutely necessary condition of this. The essential thing is that the conductor should be one who knows in his own experience what a retreat is, so that out of that experience he may be able to help others. It is a mistake to think that the conducting of a retreat demands any rare or special gifts; it is within the powers of any good priest who is himself endeavoring to be a man of prayer, and who loves his people.

Servants of the Sanctuary

It always distresses us to go into churches, either on Sundays at the regular celebration of the Holy Eucharist, or on weekdays, and see the priest have to come out, prepare the Altar himself, and finally celebrate without any server. It indicates a lack somewhere, and most generally that lack lies with the men and boys of such parishes.

For generations it has been the practice of the Church to have lay servers assist the priest when celebrating Holy Communion. We'll admit that there are numerous priests who are apparently lukewarm about forming and maintaining an Altar Servers' Guild, but perhaps those same lukewarm priests would become rejuvenated if the men and boys of their parishes OFFERED

to become the nucleus of such a Guild.

The boys obviously are more useful on Sundays than weekdays, but just think of the parishes which might be able to begin and maintain a daily Eucharist if their men would rally around their priest, and guarantee him a server every other morning but Sunday, and be ready to fill in on Sundays when some youngster's alarm clock failed (?) to work.

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MISSISSIPPI

Laymen Organize

Forty-five laymen, representing 21 parishes and missions in the diocese of Mississippi, met at the diocesan camp on July 16th and 17th and organized "The Episcopal Laymen of Mississippi." Mr. Billy Neville of St. Paul's Church, Meridian, and Mr. E. H. Darrach of St. Columb's Church, Jackson, were elected president and vice-president.

The diocesan organization is the outgrowth of two annual conferences of laymen held at the conference and camp center.

PITTSBURGH

Chairman of Church Home

Mr. Lucius Robinson has been appointed chairman of the Church Home in the diocese of Pittsburgh.

Mr. Robinson is a vestryman of Calvary Church, and is also chairman of the Calvary Church memorial of World War II, which is shortly to be dedicated.

During recent years many improvements have been made in the Church Home, a new chapel has been dedicated, and the home can now accommodate 50 people.

The home is 90 years old.

MICHIGAN

Dr. Van Waters Speaks

"The true conflict is not between science and religion but between two great faiths," said Dr. Miriam Van Waters speaking to Detroit social workers. "These are faith in truth and good will; and faith in force, violence, malice and ill-will on the other hand. Civilized people," she said, "had better unite to uphold the former."

Having come to Detroit under the auspices of the Department of Christian Social Relations of the diocese of Michigan, Dr. Van Waters spoke first at a luncheon given by Bishop Emrich, the diocesan, to the Committee of Invitation, which was headed by the Hon. G. Menken Williams, governor of Michigan. At the luncheon she gave an off-the-record talk about the personalities and leadership of the conflict in which she had been engaged as superintendent of the Women's Reformatory at Framingham, Mass. [L. C., February 27th.]

In her evening speech she reminded the social workers that "the dilemma of modern social work consists in the fact that it is the offspring of religion and of science and is in need of defining its relation more clearly to its parents. The so-

cial worker must keep the scientific method against all assaults of irrationalism. But the sciences from which social work is derived are not 'pure science' and cannot be dogmatic. Psychiatry, psychology, and sociology as they become developed need not be antagonistic to the methods and goals of religion."

SOUTH FLORIDA

Monastery Retreat Center

The monastery of the Community of the Good Shepherd, located at Orange City, Fla., will become a retreat center for the diocese of South Florida.

The annual retreat for the clergy of the diocese will be held there in September, according to Fr. David, superior. Bishop Louitt, Coadjutor of the diocese, has requested the Community to enlarge the new monastery by 20 additional cells in order to accommodate the retreat. An appeal for financial aid has been instituted by Fr. David toward the \$6,000 cost of the addition.

"But it is not only for clergy retreats that we need this additional space," Father David says. "University chaplains have asked that we arrange for periodic retreats for students. Even more urgent is that fact that we are overcrowded with guests. We are going ahead with the building, trusting in God, and believing that Church people will come to our assistance."

CENTRAL NEW YORK

Church Receives \$10,000

The will of the late Robert F. Hubbard, probated June 7th, bequeaths to the Episcopal Church [St. Peter's] of Cazenovia, New York," the sum of \$10,000. The money is to be kept intact in an endowment fund, and the income from this fund is to be used for church expenses.

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LARGE PARISH in Diocese of Texas seeking Associate Rector. Prayer Book Churchman. Salary not less than \$3600, plus living quarters. Rector will be at 281 August 19th to interview applicant. Contact: Mrs. Muriel Webb, 281 Fourth Avenue, New York City, for appointment.

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CHANGES

center of the diocese of Michigan, opened in June at Brighton.

The Rev. Dr. Edgar Charles Young, formerly professor of Old Testament language and literature, New Testament literature, and Christian missions at the Bishop Payne Divinity School, will become a professor at the Philadelphia Divinity School in September. Address: 200 N. Fifteenth St., Philadelphia 30.

Resignations

The Rev. Wesley H. DesJardins, who has been serving on the staff of the Newark City Mission, announces his retirement as of July 31st. Address: 48 Berkeley Ave., Newark 4, N. J.

The Rev. Jackson Harris has retired as vicar of Christ Church, Dublin, Ga., and Grace Church, Sandersville, and is now living at 1107 Biltmore Pl., Lakeland, Fla.

The Rev. Floyd S. Leach has resigned as rector of St. Luke's Church, Noroton, Conn., and is retiring from the active ministry. Address: 82 Highland Ave., South Norwalk, Conn.

The Rev. Arlington A. McCallum, retired as rector of St. Paul's Church, Washington, on June 1st and is now rector emeritus. Address: 3622 Ordway St., N. W., Washington 16, D. C.

The Rev. Dr. D. A. McGregor, visiting professor of theology at the School of Theology of the University of the South for the past two years, is leaving this work and will devote his time to conducting preaching missions. Address: 10 Maul St., New Rochelle, N. Y.

Ordinations

Priests

Central New York: The Rev. Harold Stanley Knight was ordained to the priesthood on July 6th by Bishop Peabody of Central New York at St. Mark's Church, Clark Mills, N. Y. The Rev. Lloyd Charters presented the candidate. The Rev. Frank Titus preached the sermon. The Rev. Mr. Knight who was formerly a Baptist clergyman, will be priest in charge of St. Mark's Church, Clark Mills, and of St. Peter's Church, Oriskany. Address: Clark Mills, N. Y.

Harrisburg: The Rev. Paul Daugherty Emenheiser was ordained to the priesthood on June 29th by Bishop Heistand of Harrisburg at Trinity Church, Renovo, Pa., where the newly-ordained priest will be vicar. The Ven. William J. Watts presented the candidate. The Rev. G. Francis Brill preached the sermon. The Rev. Mr. Emenheiser was formerly a minister of the Evangelical United Brethren Church.

Long Island: The Rev. Theodore Henry Winkert was ordained priest on June 29th by Bishop DeWolfe of Long Island at the Cathedral of the Incarnation, Garden City, N. Y. The Rev. Melville Harcourt presented the candidate. The Rev. Raymond L. Scofield preached the sermon. The Rev. Mr. Winkert will be curate of St. Ann's Church, Brooklyn. Address: 131 Clinton St., Brooklyn 2, New York.

Oregon: The Rev. C. Corwin Calavan was ordained priest on July 6th by Bishop Dagwell of Oregon at St. Stephen's Cathedral, Portland. The Rev. Lee Owen Stone presented the candidate. The Very Rev. Charles M. Gilbert, dean of the cathedral, preached the sermon. The Rev. Mr. Calavan will be vicar of St. Matthew's Church, N. E. 102d Ave. and Skidmore St., Portland 13, Ore.

Deacons

Arkansas: Robert Benjamin Hall was ordained deacon on July 3d by Bishop Mitchell of Arkansas at St. John's Church, Helena, Ark. The candidate was presented by the Rev. Clyde L. Jardine, who also preached the sermon. The new deacon will be in charge of St. James' Mission, Eureka Springs, Ark., and St. John's Mission, Harrison. Address: 7 Fairmount Ave., Eureka Springs, Ark.

Rhode Island: Edward Irving Swanson was ordained deacon on June 18th by Bishop Bennett of Rhode Island at the Cathedral of St. John, Providence, R. I. The Rev. Leslie D. Batchelor presented the candidate. The Rev. Charles W. F. Smith preached the sermon. The new deacon will be in charge of missions at North Scituate and Foster, under the direction of the archdeacon. Address: 170 Evergreen St., Providence, R. I.

West Missouri: Charles Thompson Cooper, Jr., Richard Walbridge Garlacha, James Leland Jones,

Jr., Allen McGlohn Miller, and Edward Raymond Sims were ordained to the diaconate on June 22d at St. Paul's Church, Kansas City, by Bishop Spencer of West Missouri. The Rev. Archer Torrey preached the sermon.

The Rev. Mr. Cooper, who was presented by the Very Rev. Dr. C. W. Sprouse, dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., will be in charge of St. John's Church, Neosho, and St. Stephen's Church, Monett. Address: Neosho, Mo.

The Rev. Mr. Garlacha, who was presented by the Rev. James S. Allen, will be in charge of St. Paul's Church, Maryville; St. Oswald's Church, Fairfax; and St. Mary's Church, Savannah, Mo. Address: Maryville, Mo.

The Rev. Mr. Jones, who was presented by the Rev. Dr. Richard M. Trelease, will be a fellow of General Theological Seminary.

The Rev. Mr. Miller, who was presented by the Rev. Dr. S. F. Riepma, will be in charge of Christ Church, Warrensburg, and Christ Church, Lexington, Mo. Address: 136 E. Gay St., Warrensburg Mo.

The Rev. Mr. Sims, who was presented by the Rev. Dr. Trelease, will be in charge of St. Peter's Church, Harrisonville; St. Paul's Church, Lee's Summit; and Calvary Church, Pleasant Hill. Address: Harrisonville, Mo.

West Texas: Dr. Charles H. Heimath and Wilson Rowland were ordained to the diaconate by Bishop Jones of West Texas on June 20th at Christ Church, San Antonio, Tex. The Rev. C. M. Hill preached the sermon.

Dr. Heimath, who will continue his work as professor of humanities at Trinity University, San Antonio, was formerly in the Northern Baptist Church. He was presented by the Rev. Sam Capers. Address: 421 Belknap, San Antonio, Tex.

The Rev. Mr. Rowland, who was also presented by the Rev. Mr. Capers, will be in charge of St. Stephen's Church, Goliad, Tex.

Mack Miller Morris was ordained deacon on June 15th by Bishop Jones of West Texas at St. Paul's Church, San Antonio, Tex. The Rev. Paul Osborne presented the candidate. The Rev. Herber Morris, father of the candidate, preached the sermon. The new deacon will be second assistant at St. Mark's Church, San Antonio. Address: 315 E. Pecan St.

West Virginia: James Muncaster Reaves was ordained deacon on June 19th by Bishop Stride of West Virginia at Trinity Church, Martinsburg, W. Va. The Rev. Frederic F. Bush, Jr. presented the candidate. The Rev. Dr. Paul L. Powley preached the sermon. The new deacon will be in charge of St. Paul's Church, Elm Grove, Wheeling, W. Va. Address: 134 Kruger St.

Central New York: Paul Bernard Miller was ordained deacon on June 27th by Bishop Peabody of Central New York at St. Paul's Church, Watertown, N. Y. The Rev. John Bill presented the candidate. The Rev. William Cole preached the sermon.

Degrees Conferred

The Rt. Rev. Richard S. Emrich, Ph.D., S.T.D., Bishop of Michigan, received the honorary degree of doctor of laws from Brown University on June 20th.

The Rev. Harry St. Clair Hathaway, retired priest of the diocese of Harrisburg and former dean of St. Mary's Cathedral, Philadelphia, received the honorary degree of doctor of divinity from Kenyon College on June 13th.

The Rev. John Ellis Large, rector of St. Andrew's Church, Wilmington, Del., received the honorary degree of doctor of divinity from Trinity College on June 19th.

The Rt. Rev. G. Ashton Oldham, D.D., S.T.D., Bishop of Albany, received the degree of doctor of humane letters from Hobart College on June 13th.

The Rt. Rev. Henry Knox Sherrill, D.D., LL.D., Presiding Bishop, received the honorary degree of doctor of divinity from the University of Edinburgh on July 8th.

Deaconesses

Deaconess Miriam B. Allen has returned to Monteagle, Tenn., to be in charge of the church school and to assist with pastoral work at the Church of the Holy Comforter. Address: P. O. Box 68, Monteagle, Tenn. Deaconess Allen had been serving at Trinity Cathedral, Phoenix, Ariz.

GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.



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MATTHIAS Rev. S. L. McLane

Washington at Normandie

Sun Masses: Low 7:30; 9:15; Sung 11; Mon & Sat

Tues, Wed, Fri 7; Thurs 9:15; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

VENT OF CHRIST THE KING

Weston H. Gillett

261 Fell St., nr. Gough

Masses: 8: 9:30; 11 (High & Ser); 9 MP; Daily

10 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;

5:45 & 7:30 & by apppt; 1st Fri HH 8

FRANCIS'

Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert

8, 9:30 & 11, HC Wed 7:30, HD & Thurs 9:15

SAN FERNANDO WAY

Rev. Frank W. Robert

8, 9:30 & 11, HC Wed 7:30, HD & Thurs 9:15

DENVER, COLO.

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ANDREW'S

Gordon L. Gruber, V.

Alvert E. Stephens, Jr., Ass't

Masses: 8 & 11; Daily: 7:30 ex Mon 10,

&urs 7; C Sat 5. Close to Downtown Hotels.

MARK'S

Rev. Walter Williams

E. 12th Ave. & Lincoln St.

Ch 8: 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs

& HD 7; Wed 10; C by apppt. Near State Capitol

WASHINGTON, D. C.

CENCION AND ST. AGNES

Rev. A. J. duBois, r.

v. E. Jacobs, c.

1215 Massachusetts Ave., N.W.

Masses: 7:30, 9:30 (Sung Mass with Ser), 11;

11:30; 7; C Sat 4-5 G 7:30-8:30

JOHN'S

fayette Square

8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,

ed, Fri 7:30; HD 7:30 & 12

PAUL'S

K St. near 24th N.W.

in Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;

aily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat

G 7 and by apppt

CHICAGO, ILL.

5749 Kenmore Avenue

TONEMENT

James Murchison Duncan, r.

v. Robert Leonard Miller

8, 9:15, 11 HC; Daily 7 HC

T. BARTHOLOMEW'S

Rev. John M. Young, Jr., r.

720 Stewart Avenue

in 7:30, 9, 11 HC; Others posted

UR SAVIOR

Rev. William R. Wetherell

30 W. Fullerton Pkwy. (Convenient to the Loop)

in Masses: 8 & 10; Confessions Sat 4-5, 8-9

DECATUR, ILL.

Church & Eldorado Sts.

ev. E. M. Ringland, Rev. W. L. Johnson

un 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily

15 MP, 7:30 HC, 5 EP

EVANSTON, ILL.

Hinman & Lee Streets

un Eu 7:30, 9, 11; Weekdays Eu 7; Wed & HD 10;

(Requiem) 7:30; MP 6:45; 1st Fri HH 8:

15; C Sat 4:30-5:30, 7:30-8:30 G by apppt

QUINCY, ILL.

Very Rev. Edward J. Bubb, dean

un 8, 10:45; Daily 11:45; Thurs 8:30

WAUKEGAN, ILL.

Grand at Utica St.

Rev. O. R. Littleford, r.; Rev. David I. Horning;

Rev. Walter K. Morley, Associates

un 8, 9, 11; Wed 7:30; HD 9:30

BALTIMORE, MD.

GRACE AND ST. PETER'S

Rev. Rex Wilkes

Park and Monument Street

Sun Eu 8 & 11; Daily 7:30; Tues Healing Mission

10:15; C Sat 12:30-1:30, 4-5

ST. MICHAEL AND ALL ANGELS

20th and St. Paul

Rev. D. F. Fenn, D.D., r.; Rev. D. C. Patrick, c

un 7:30, 9:30, 11 & daily

SALISBURY, MD.

Very Rev. Nelson M. Gage, r.

July: Masses 8 & 11; August: Low Mass 11; HD 11

BOSTON, MASS.

Mt. Vernon and Brimmer Sts.

Rev. Whitney Hale, S.T.D., r.; Rev. Peter R. Blynn,

Rev. Arthur C. Kelsey, Assistants

Sun 7:40 Mat; 8 & 9 HC; 11 Sung Mass and Ser;

Daily: 7:10 Mat; 7:30 HC; 9:30 Thurs & HD;

HC add'l; Fri 5:30 Service of Help and Healing;

C Sat 5 to 6 by apppt

GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.

Key—Light face type denotes AM, black face PM; anno, announced; apppt, appointment; B, Benediction; C, Confessions; Cho, Chorale; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE

Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:30 MP; 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St. Rev. Geo. Paul T. Sargent, D.D., r. Sun 8 HC; 11 Morning Service & Sermon; Weekdays: HC Wed 8; Thursday & HD 10:30. The Church is open daily for prayer

GRACE CHURCH 10th & Broadway Rev. Louis W. Pitt, D.D., r. Sun 9 HC; 11 Morning Service & Sermon; HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St. Rev. Henry Darlington, D.D., r.; Rev. Gilbert Darlington, D.D., Rev. Richard Coombs, Rev. Robert E. Terwilliger, Ph.D. Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D. Broadway and 155th Street Sun HC 8:30-11; MP 10:30; EP 8; Daily HC 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 by apppt

ST. MARY THE VIRGIN Rev. Greg Taber, D.D. 46th Street, East of Times Square Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs 4:30 to 5:30; Sat 2 to 3, 4 to 5, 7:30 to 8:30

ST. THOMAS 5th Ave. & 53rd St. Rev. Roelif H. Brooks, S.T.D., r. Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC; Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D. Little Church Around the Corner, 1 E. 29th St. Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Broadway & Wall St. Rev. Frederic S. Fleming, D.D. Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHEECTADY N. Y.

ST. GEORGE'S 30 N. Ferry Street Rev. Darwin Kirby, Jr., Rev. David E. Richards Sun 8, 9, 11 HC Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd. Rev. Francis Campbell Gray, r. Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex Mon 10; C Sat 7-8

TULSA, OKLA.

TRINITY 501 S. Cincinnati Ave. Rev. E. H. Eckel, S.T.D., r.; Rev. Clyde Hoggard, Ass't; Rev. Victor Hoag, D.D., Assoc. r. Sun HC 7, 8, Ch 5:30, Service & Ser 11

GETTYSBURG, PA.

PRINCE OF PEACE Baltimore & High Streets Rev. Willis R. Doyle, v. Sun 8 & 10:45; HD 7:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts. Rev. William H. Dunphy, Ph.D., r.; Rev. Philip T. Fifer, Th.B. Sun Holy Eu 8, Mat 10:30, Cho Eu & Address 11, EP 4; Daily: 7:30, Holy Eu 7:45, Wed 7, Thurs & HD 9:30; Lit Fri 7:40, EP 6 Int 5:30; C Sat 4-5

PITTSBURGH, PA.

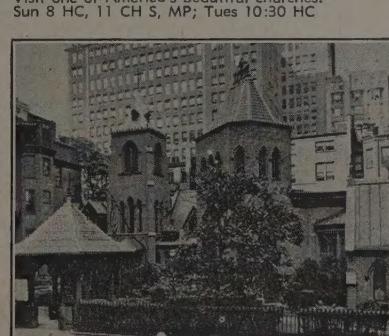
CALVARY Shady & Walnut Aves. Rev. William W. Lumpkin, r.; Rev. A. Dixon Rollit Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 & 10:30, HD 10:30

HOUSTON, TEXAS

CHRIST CHURCH CATHEDRAL Texas & Fannin St. Very Rev. Hamilton H. Kellogg, S.T.D., Dean; Rev. Wm. B. L. Hutcheson, Rev. Harold O. Martin, associates Sun HC 7:30, 9:30, Service & Ser 11; Daily: HC 7, Chapel

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street Rev. Edward Potter Sabin, r.; Rev. Gilbert Doane, c. Summer months: Sun 8, 10:45 HC, Weekdays as announced; C by apppt



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